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decrease of size of body. 3. It is possible, but in no way proved, that the continual interbreeding of close relations causes a greater predisposition for diseases and the occurrence of malformations.

A. F. C.

## II.—ANTHROPOLOGICAL PSYCHOLOGY.

By A. F. CHAMBERLAIN, Ph. D.

*Suicide among Primitive Peoples.* S. R. STEINMETZ. Amer. Anthropol. (Washington), Vol. VII (1894) pp. 53-60.

It has been assumed by many authorities that insanity and suicide increase in the ratio of the civilization of the races. In this article the author of the excellent "*Ethnologische Studien zur ersten Entwicklung der Strafe*," gives us the result of his examination of the literature relating to primitive peoples in the matter of suicide. "It seems probable from the data I have been able to collect that there is a greater propensity to suicide among savages than among civilized peoples, and that its frequency may be owing to the generally more positive faith in the future life existing in the former races which enables them to meet death with greater calmness and a slighter resistance of the instinct and other natural motives tending to conservation of life, and finally the question suggests itself that if suicide is one of the positive symptoms of moral degeneration, as Dr. Winkler suggests, is it possible that moral degeneration is taking place among the primitive peoples?" The motives leading to suicide are generally the same as those active in all civilized societies, a fact which controverts the opinion of Morselli.

*African Fetishism.* CHATELAIN HELI. Journ. Amer. Folk-Lore. Vol. VII (1894), pp. 303-304.

This is a clear statement, in brief terms, by one who can speak with authority on the subject of African religion. The author's conclusion is worth reproducing here. "The more I ascertain and compare original facts, the more am I impressed with the fundamental unity of the religious conceptions of Chinese, Hindoos, and American Indians, as well as of nominal Moslems, Jews and Christians, with the African negro. They all have a dim notion of a supreme being; they all serve him far less than they serve the spirits, the mysterious forces of nature, and the souls of deceased persons (ancestor worship, etc.), and put their trust in amulets, talismans, incantations, quacks, priests, soothsayers, spirits, and the thousand and one manifestations and paraphernalia of the one universal disposition of mankind known as superstition."

*African Races.* CHATELAIN HELI. Journ. of Amer. Folk-Lore, Vol. VII (1894), pp. 289-302.

After all the books and magazine articles on the "dark continent" this essay comes with refreshing simpleness of statement and lack of racial bias or theoretic askewness. The author, and his researches entitle his opinion to the greatest respect, holds a much higher opinion of the African negro than is wont to be entertained in psychological and anthropological circles, and he is probably right in so doing. Interesting to the psychologist is Mr. Chatelain's declaration: "The four main causes of the cultural inferiority and of the miseries of the African negro's life can be reduced to four heads namely, first, the lack of a written literature; second, the institution of polygamy; third, that of slavery; fourth, and chieftest, the belief in witchcraft. The development of the race and the happiness of the individual depend on the healing of these sores." The author evidently anticipates the adoption